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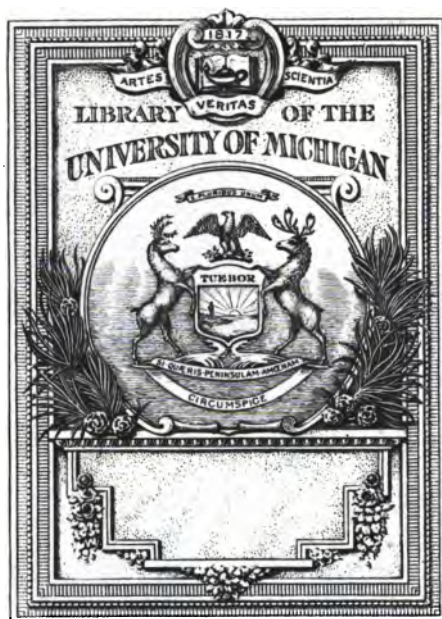
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Amphlets

AN ADDRESS

PROPOSING

A NEW TEMPERANCE ORGANIZATION,

BY

JOHN KERCHEVAL,

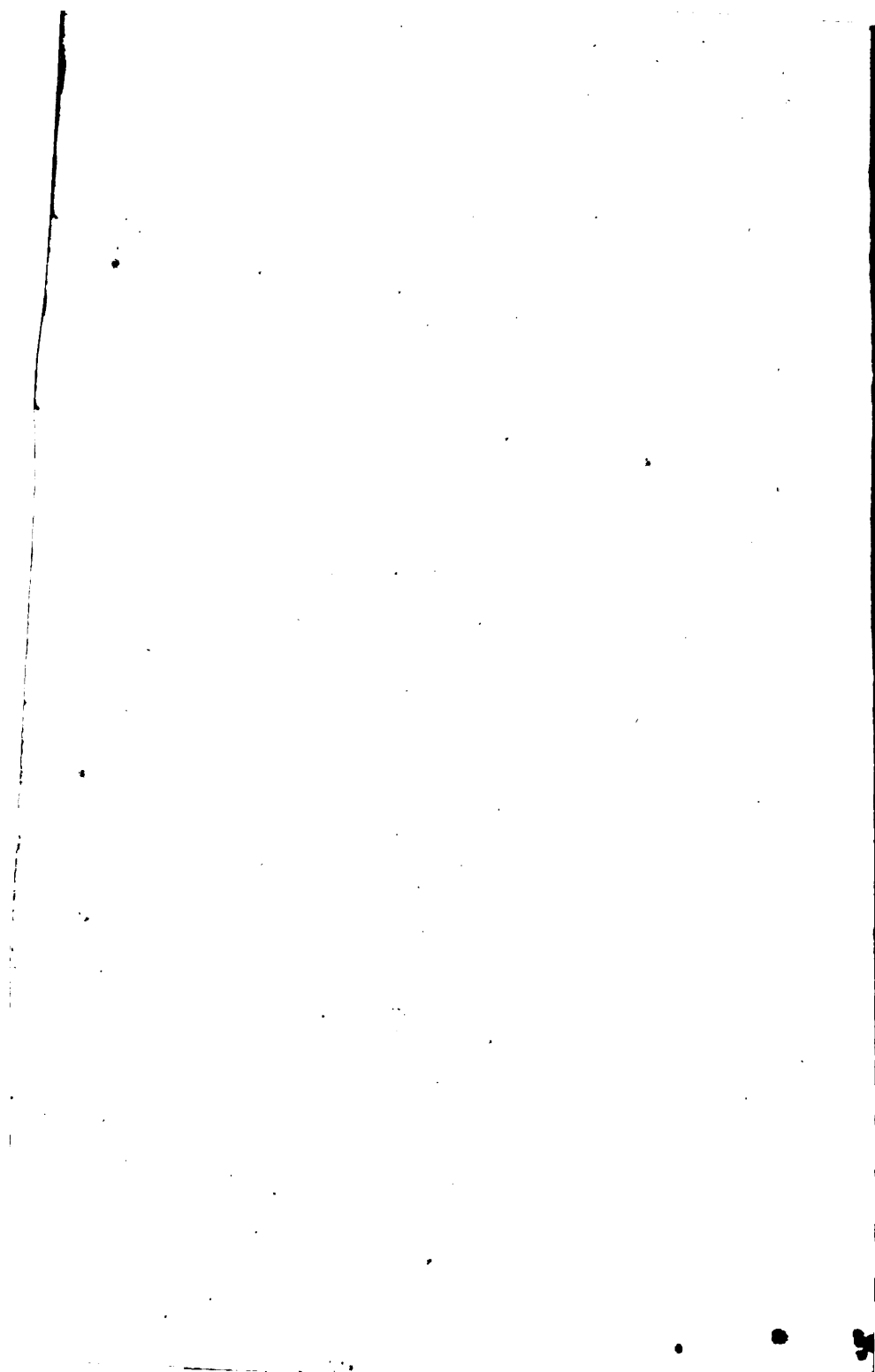
DELIVERED BEFORE EXCELSIOR LODGE NO. XVIII INDEPENDENT ORDER
ODD-FELLOWS, WEDNESDAY, NOVEMBER 29, 1848.

Published by order of Excelsior Division No. 18 Sons of Temperance.

ST. LOUIS:

PRINTED AT THE BOOK-OFFICE OF THE SAINT LOUIS POST AND MYSTIC FAMILY.

1848.



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PREFACE.

A Word to the Sons of Temperance, to the Masons and the Odd Fellows.

As joint laborers in the same great cause, we ask your attention to the following articles. To our mind, they contain matters worthy your gravest consideration—nay, worthy your undivided attention! The one is from a pen which illuminates every point on which it rests—from a heart gushing over with sympathetic benevolence. On its brief page you will find the portraiture of a scene of desolation and ruin, from the strong yet *truthful* colorings of which, your mind will shrink back upon itself with horror and dismay. In the other, you will find a skeleton sketch of a remedial Agent, (for the circumstances under which it was written, precluded the possibility of a more minute illustration of the subject,) through the instrumentality of which, it is believed that the scene of ruin drawn so vividly in the first article, may be changed into one of surpassing loveliness and beauty.

We invoke your aid to this effect. We beg your attention to this matter, well knowing that none but the *Mystic Brotherhood* can properly estimate the potency of the charm which we wish to raise. *You* are familiar with the tremendous work which organised association is daily accomplishing, and *you* can judge whether or not the remedy which we offer you, is competent to the task proposed to be accomplished.

We beg to say to you, that we are not agrarians! We are not disorganisers! We are not moved to this by any diseased and loathsome thirst for notoriety. God forbid! All this we utterly repudiate—all this we scorn and trample under foot! We come to you in good faith—in simple

honesty and affection, asking your aid *only* so far as we shall deserve it.

Look at the immeasurable task which the "*Order of the Sons of Temperance*" is expected to accomplish, and then—*look at the impotency of the power entrusted to it!* This you understand better than we, but to our mind, it looks like an attempt to move a mountain with a crowbar. Now the object sought by the framers of that Order, is either good or bad—valuable or worthless. If it be one which is demoralizing in its character, the sooner the matter is blown to the winds the better; but if the end they seek, is a pure one, we hold it as our duty that we should serve them to the best of our ability. The question then arises as to *how* may we best assist them. Let us consider this a moment. If you saw your neighbor endeavoring to relieve his horse which had sunk to his girths in the quick-sands of a swollen stream, solely by tugging at his bridle, would you catch hold of the bridle too, and *tug away*, thus fretting the animal more and more, and causing it to sink the deeper in the dangerous element which surrounded it? Or, would you not rather say to him: "*My friend, it is nonsense to continue this kind of work any longer—you are only making a bad matter worse, and doing more harm than good. Get you a rail—rig you a lever—apply it to your struggling animal, and you may hoist him out in a moment.*" Which of these plans, think you, would be the better one—which of them bear the stronger evidences of a philanthropic spirit? Can you hesitate in your answer? But, it may be said, that there was no necessity to *tell* the man that his means were unequal to the task—you should have let him alone, and he would have found it out himself. We grant it,—but in the *meanwhile, the animal would have died*, and then

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his knowledge would not have benefitted the owner.

Now this is just our situation precisely. We have seen the Order *tugging at the bridle* for the last two years—nay, for much of that time we have had hold of it ourselves, and have worked with a right good will, too; yet we have found that, although a few spasmodic struggles were made, through which he attained a momentary elevation, the sufferer sank the deeper all the while, until at last he disappeared for ever from our view, leaving nothing on which the eye could rest but a dark stream of angered and furious waters! But this illustration is too coarse an one for this subject, and we gladly drop the metaphor.

We make the broad assertion that the Order of the Sons of Temperance does not contain a member who has ever entered a Masonic or Odd Fellow's Lodge Room, without feeling satisfied that to institute a comparison between it and either of the others, would be little better than to hold the sickly light of a farthing candle up to the burning sun at noon-day. The one embodies a design beautiful and estimable in the extreme, but set in a frame so disjointed and worthless as to destroy entirely the interest of the work. The other contains a principle perhaps not so elaborately pure as the first, but it is surrounded by a border so oblate in all its perfections, that it presents a whole which fascinates the eye and captivates the heart by reason of its beauties. We say that this matter cannot be controverted.

Nor have the "Sons" the poor excuse left them to say, that this imperfection has not been specially pointed out to them. It has been made the matter of earnest memorial by nearly every subordinate Division in the Union to its proper Grand Division. Nor were these memorials suffered to rest there. They have *repeatedly* been carried to the National Division, and their importance strongly urged upon that body. *They were rejected!* That body has never deigned to give them the attention which they deserve, nor have we any reason to believe that it will ever do so.

Meanwhile, we have seen the Order crumble into ruin. We have seen members by tens and hundreds violate their obligations. We have known the Recording Scribe to tax up a countless list of worthless dues upon his books—making of themselves, a sum sufficient, if collected, to pay every dollar of the benefits which are *promised* the novice. We have seen the life-spring of the Order give way to the onrushing wave of intemperance which is sweeping over the land, until we were satisfied that the cause was inevitably doomed, unless one strenuous effort more was made to save it. We were unwilling to undertake the task. We preferred that it should be taken in hand by those more competent to the labor. And as long as a *hope* was permitted us

that this would be done, we rested quiet; but when we saw a settled determination on the part of the proper authorities, to neglect their duty, we determined to make the effort ourselves, and trust to the generous benevolence of an enlightened community, for a proper appreciation of our motives. In the performance of this task, we have felt it our duty to use the scalpel with freedom. Perhaps we have used it too harshly. It may be that it would have been better to have confined ourselves to the probe and plaster. This, however, is a point on which a difference of opinion may well exist—and when "doctors disagree," you know how hard it is to get at the better way.

As we have said, we offer you the skeleton of an Order, which, when perfected, (and you may rest assured that it *will be* instituted sooner or later,) we are satisfied will fill that aching void which now exists in the Order of the Sons. We ask your attention to the matter of the work—nay, we entreat you to give us your aid in our efforts to secure its perfection. We would especially call your attention to the last two suggestions in the address, and beg you to dwell upon the beauties which cluster thickly around the points of strength which they would give the Order. If our space would permit, we should be happy to enlarge upon them here,—but this article is already too long, and we must hasten to a close.

Hundreds of your most influential brethren believe, that through the agency of such an Association as is here suggested, you may wage an aggressive and effective war against that vice which comes, like a serpent from without the sweet waters of thoughtless indiscretion, to wind its loathsome folds, one by one, around its helpless victim, and then to crush him in its merciless strength for ever!

Do we ask too much of you, when we beg your aid to such a cause? Is the object not worthy the labor which it requires? Is there an Odd Fellow or a Mason, who would *put the back of his hand* to such a work as this? Is there a man in this community, who has a heart for others' woes—whose bosom melts with compassionate sympathy, as he looks upon the incalculable misery and wretchedness, scattered broad-cast around him, that would refuse to lend his countenance to such a cause? We ask again, and again, that you look at this matter, and judge whether or not the enterprise is one which promises any possibility of success. All other adventures of like import, have failed, it is true—but we propose here to remove the rock on which they have stranded. Look closely into the effort, and see whether the remedy is calculated to reach the seat of the disease. Do but this with a heart free from the warpings of prejudice, and we do not fear for the result!

ADDRESS.

OFFICERS AND BRETHREN :—

I find myself unwittingly placed in a position which to me is exceedingly novel and embarrassing. Unused to, and unfitted for polemical disputations, it might well be permitted that I should tremble at the thought of assuming a position which may subject me, at least with those who look only at the surface of a man's position when forming their judgment, to the imputation of agrarianism. Nor is this apprehension lessened by the general knowledge of the fact, that the burthen of the remarks which I propose making making to you to-night, were prepared for another occasion than this, and were intended to have been offered to the consideration of a very different audience from that which now surrounds me.

Yet I hope to find some shadow of relief in the fact, that circumstances rendered it impossible that the address, as then prepared, should be delivered at the appointed time, and that it was postponed for some more fitting and favorable occasion. Meanwhile, however, an inkling of its character was had by some of the friends to the cause intended to be discussed, to whose too partial and

friendly request, I gave my consent to submit my article to you. At the time that I yielded to this request, I entertained a hope that, my engagements for the current week would grant me time enough to alter the frame work sufficiently to adapt it to the new phase in which it was to be presented; and accordingly, undertook the task, but was compelled to abandon it before the work was completed to my satisfaction. It is, therefore, not inappropriate for me to say, that I am like an unpracticed sculptor, who has finished his statue to the best of his poor ability, but who, whilst gazing upon the completion of his labors, is suddenly required by his patron, to change the features of his figure so as to represent another and a different character. I have gone to work, deeply impressed with the brevity of the time allowed me, and have knocked off *here* and *there* a knot—have filled in *here* and *there* a space, until I have so changed and transformed the original work, as to defy even my familiar eye to detect any resemblance to its original shape, or to discover any likeness whatever to the new caste for which it is intended.

Yet, "time waits for no man"—the

probationary hour has come, and the master demands his work. It is given to you, my brethren, tremblingly yet trustingly—conscious of its incalculable defects and inaccuracies; but with the conviction pressing close upon my heart, that you will not submit it to that cold and heartless test of carping criticism, in which the world are wont to engage, but that you will look rather at the *matter* than the *manner* of my effort, and judge accordingly. I only desire, in addition to this, that you receive as truth, my most solemn assertion, that my presence here to-night is prompted by no vain and senseless thirst for notoriety, but that I am driven to it by a sense of duty, which I could not suppress if I wished to do so.

My Brethren:—If you cast your eye to a point immediately over the chair of our N. Grand, you will find in letters of gold—in letters such as that law should *only* be written—the first great law of our beloved Order, by which we are “commanded to relieve the distressed and visit the sick.” Let your thoughts rest upon that sublime precept a moment, I pray you—then turn your eye to the opposite end of this room, and you will find the sequent to that pure command, by which we are bidden to “bury the dead and educate the orphan.” According to my understanding of the matter, you have presented to you in those two laws the beginning and the end—the “Alpha and the Omega” of Odd Fellowship. The offices of these laws are without metes or bounds, but are applicable alike to every shade of honorable misfortune, regardless whether it be found upon the downy pillow and the tufted carpet of the millionaire, or in the miserable shed and earthen floor of the victim to penury and want. Neglecting the cold and pulseless attention which the selfish mass ever give to the moaning cry, the genius of our beloved order receives the inspiration of the command direct from Heaven at once, and delights in services which tend to the suppression of every species of vice—to the encouragement of the benevolent—to the promotion of the great interests of the nation, and to the bringing of mankind at large, to an active recognition of that sublime injunction which teaches that we were all “made of one flesh and one blood, to dwell on the face of the earth” in practices of peace and love. Regarding the operations of this order thus, it seems to me there *can be* no impropriety in submitting to the enlightened consideration of this audience any plan, (however crudely and imperfectly it may be handled,) which has for its object the organization of an association, intended to discountenance a practice which every superficial observer well knows, has brought more and deeper misery upon our race than all other vicious influences combined could produce.

And here I would beg again to call the especial attention of the brethren to the fact, that the suggestions which I propose making, belong of right to another scene than this, and that they are intended to operate upon those with whom this order, in its associated character, has no connection whatever; yet they are brought here only for your *individual* consideration, to the end, that if they should be deemed worthy of attention hereafter, you may lend them the influence of your personal support. Far be it from me to ask this Lodge, or this brotherhood, composed as I well know it to be, of many of the most enlightened and estimable citizens in our midst, to engraft upon this order any new feature whatever, that my poor brain could suggest, much less, one

which I am well assured would go far to destroy that sweet harmony of thought and action which now prevails throughout our association. I have brought this matter here, knowing that no purer point could be found on which to broach the idea, and that it would be impossible to meet an audience more willing to undertake, or more competent to perform the labors which may be necessary to ensure the enterprise that success which it merits.

But, I discover that I have anticipated my subject. The object which I have in view on this occasion, is to call your attention as briefly as may be, to the present condition of the order of the Sons of Temperance—to notice the causes which have produced the present lamentable state of disaffection and lethargy amongst its members, and to offer to your consideration a few suggestions which, it is believed, will remove the causes that are operating so disastrously upon its interests, and place it on a footing somewhat akin to the proud position which Odd Fellowship occupies. In the management of this subject, I shall have occasion more than once, to indulge much more heavily and bitterly in invective than is my wont, or, than will be pleasant to the majority of the brethren now around me; yet, as that portion of my remarks will be intended exclusively for the ears of the members of that order who are here, it is hoped that they will acquit me of any and all intention to magnify the truth. Intending my effort as an humble, yet honest, attempt to advance the great cause of Temperance, so far as in me lies, I shall make no attempt at rhetorical display; but shall rather leave to others to give a more methodical, and, if you please, a more artistical illustration of the benefits which will accrue to society at large, by

extending a healthy encouragement to those who are most earnestly engaged in its advancement.

In passing at once to my subject, I cannot deem it necessary that I should give in detail to such an audience as this, the *minutae* of that Order's history. They are matters of record—some of which are but too plainly and deeply written upon the hearts of many of its members. It is sufficient to say, that the repeated efforts which the philanthropy of the preceding as well as the present age, had suggested as a remedy for a most vicious and ruinous custom, had failed, and in their failure the producing cause thereto, was finally disclosed. The fact was at last made manifest, that those efforts—wise and pure and good, as they certainly were—were of no effect, because of the absence of all restraining influence that was tangeable, effective and continuous in its character upon the mind of the inebriate after he was made to see the danger with which he was threatened. They saw that something more was needed than to probe the festering wound, and lay its soreness open to the gaze of the world,—a *balsam* was necessary which should close the wounded part, and restore it at once, effectually, to health and to vigor. They discovered that they not only had to call the attention of the suffering wretch to the sword suspended over him by a hair, but had also to teach him *how* he might avoid the dreadful death to which the slightest indiscretion on his part, would inevitably doom him.

Desponding, but not disheartened by these repeated failures, the more active friends to the cause still hoped yet to find a plan which would meet the full measure of their wishes, and in casting about for this purpose, their attention was arrested by the time-honored and

revered institutions of Odd Fellowship and Free Masonry. Familiar, as they doubtlessly were, with the workings of those two handmaids to religion—appreciating the admirable harmony and beauty of their workings—venerating them for the sublime and beautiful lessons of charity which they each impress upon the minds of their members—recollecting the clearness and certainty of the means of mutual recognition entrusted to all within their folds, and keeping in mind the material fact, that the elect had a positive and unquestionable guarantee of assistance in the hour of his necessities, it was at once determined to institute a third association which should contain some features in common with those two, but sufficiently dissimilar in all its chief features to protect themselves from the charge of improperly exposing the trusts reposed in them. This was, done and the “Order of the Sons of Temperance” was formed. Yet this was not attained without its difficulties. In accomplishing this task, it became necessary to exercise the greatest care and prudence, lest, on the one side they should render themselves open to censure at the hands of these older Orders, whilst on the other hand there was great danger that they should incur the displeasure, and arouse the settled opposition of that portion of the community around them, (then forming a decided majority of the more earnest and influential friends to the cause in that region,) who were hostile to every thing approximating to the character of a secret society. It was under these circumstances that the present workings of the Order were established; and we find in them a sufficient excuse for the manifold errors and imperfections with which we, who are without the influence of those crude and pur-blind prejudices, feel it is justly chargeable. The fact that the workings of the Order need remodelling, is now, I believe, generally conceded; and a *disposition*, but only a *disposition* to that effect has recently been manifested in a section from which we were least prepared to expect it. I allude to the eastern states.

On a former occasion, I had the honor to bring this matter formally before my Division, at which time I was allowed to give my views somewhat at length.—The report in which those views were embodied, has had a circulation somewhat extensive, and I am permitted to entertain the gratifying conviction, that it has met a very general and decided approbation with the order at large. Subsequent reflection and experience have served to satisfy me that unless some such action is taken by our National Division as is suggested in that article, that that Order is doomed to fall, like an over-ripened pear, of its own weight, and to carry with it, to a very great extent, that beautiful point in our faith, which teaches us that the habits of the drunkard like those of him who sins otherwise, are susceptible of cure, and that the soul which is diseased and blurred by alcohol, is as susceptible of regeneration as it would be were its viciousness produced from any other cause. Indeed, the frequent failures with which these Temperance associations have heretofore met, have served in no small degree to render this question a doubtful one, with many who are otherwise correct thinkers, and who are influenced to that extent, to slacken their efforts in behalf of the present system of organization. If it should be that that Order, by its failure to realize the just and well founded expectations of its friends—should serve to fasten this prejudice upon the public mind, it would have been

much better that its existence had never been known, for the evil consequences which will flow from its failure, will overbalance by a thousand per cent., all the past, present and prospective good it may have effected, or is calculated to effect. It behooves the members, then, to think seriously of this matter, for if failure should come of this, the consequences thereof will tell with tremendous effect upon them, and they may expect that the burning hiss of scorn and contempt from an outraged public will ring in their ears for the remainder of their lives.

I am aware that I am treading on dangerous ground, and that my position will be denounced by a few, as vicious and ruinous. But the consequences of my views have not escaped my own attention, and so long as I am sustained by a consciousness of integrity, I shall speak my mind freely and fearlessly regardless of the effect which it may have on me personally.

The attempt to hide a cardinal imperfection in that Order from the searching eye of the public, is worse than folly—it is madness. But if it were practicable, I would, for one, never suffer myself to become a party to so base a fraud. Indeed, I see no earthly reason why it should be attempted. The institution is one which has for its ostensible purpose the promotion of no personal, sectional, or political interest; nor is it in any way identified with any sectional enterprise; but one which proposes to rise superior to each and all of these party-hued considerations, and to aim only at the suppression of one general, national evil—an Institution professedly designed for the general amelioration of man's nature and man's condition. It is, therefore, one in which *the public*—each and every individual member thereof, is in-

terested; and it is due to them that we let the defects, as well as the beauties of our system be known, to the end that the one may be corrected and removed, and the others cherished, and approved. This strikes me as the more honorable course—nay, throwing all considerations of honor and virtue out of the question, the *more profitable* course, for then the neophyte world have no chance to say, as is now too frequently said, that the Order is a humbug—its promises hollow and soulless, and the exaction of his initiatorial fee, little short of barefaced swindling!

The two chief imperfections, and, indeed, the only two, in the workings of the Order, whence all the evils under which we labor originate, are the absence of Degrees, and the want of proper Grips, Signs and Tokens, which would enable the member to make himself known as such at any and every point—in any, and under every circumstance, night or day. To the initiated within this room, these imperfections must have been felt most grievously. With me, there does not rest a doubt, but that when these features shall have been grafted on the Order, we shall witness a state of affairs totally unlike that which surrounds us at present. Instead of the meagre and lifeless quorums, which we have difficulty in assembling now, our Division rooms will regularly be filled with members—in lieu of our empty and impoverished purses, our Treasury will be full to overflowing—instead of promises to the elect which are now but as “sounding brass and tinkling symbols,” we shall be prepared to extend ready and effective relief, both pecuniary and social, to all who need it—and better still—instead of that bitter and heartless system of vituperation and slander with which the Order is now disgraced, we

shall now find a broad and deep current of fraternal love, running along the whole line of the Order, which will link heart to heart in chains of steel so strong that we may laugh to scorn the strongest efforts of the enemy to break it. Nor is this all. The chief effect will be felt in the elevated character which will be given to the Order, and thus the sphere of usefulness will be extended a thousand fold. The "Order of the Sons of Temperance" will cease to be an asylum for worn-out drunkards, and will take rank, side by side, with that of the Odd-Fellows and the Masons—both of which are known to *demand* the respect and confidence even of those who are most bitterly opposed to them.

And who is there, I ask, that can estimate in advance, the incalculable amount of good which this simple change in its character will effect? Does any one doubt—dare any one attempt to cheat himself into the belief, that the *stigma*—I love strong words—the *stigma* I say, which attaches itself to the Order, has not kept from its folds many of the best and most valuable members of society around us—has palsied its influence with that very class for whose benefit it seems to have been peculiarly and purposely designed? How many of your acquaintances—young men just ripening into usefulness, and whose characters for good or for evil are now—even now, whilst I am speaking—being moulded for life, are there, who would be happy co-workers with you this night, were it not for the fact, that they are unwilling to incur the imputation that this pledge is necessary to save them from ruin! It may be that the fact has escaped your attention, but I tell you that it requires no small effort of moral courage for a young man thus to place himself before the public as a mark for car-

ping inuendo and remark. I grant you that this is all wrong, and that an act is either good or bad of itself and in itself, irrespective of any—whatever opinion the public, as such, may place upon it. Highly as we may appreciate the opinion of the world around us, and willing, as we may be, to bow in submission to its judgments, yet we must not forget that man is fallable, and that we are permitted a more elevated and impassioned tribunal before which the relative merits of vice and virtue may be tested.—Yet we must bear in mind, that he who confines himself to his single social glass of wine, is not a whit less sensitive or jealous on that score, than the more thorough drinker, who is always more or less under the influence of his cups.—They are all alike jealous, sensitive, and irritable—each requiring that his prejudices should be respected, else, all chance for saving him is gone. It is with such that this prejudice has such deadly weight, and it is for the sake of such that the Order owes it to itself, that this prejudice should be removed.

I am sensibly alive to the fact that I am trespassing upon your patience, and that I have already occupied more of your time than the manner in which I have handled the subject will justify; yet, in view of the vast weight which this matter bears upon the ultimate success of the Order, I am induced to continue—hoping that I might at least succeed in arresting the attention of some of the many present, who are much more capable than myself of doing the subject that justice which its importance requires at your hands. With this hope, I shall return to the matter of Degrees and Grips, for on that, as on a thread, hangs the ultimate success of this enterprise.

I hazard nothing in saying, that no person has visited either of the subordin-

ate Divisions in this city, without feeling upon his heart a crushing and saddening sense of the absence of that beauty, propriety and solemnity of action, with which we are all taught to expect that their deliberations should be characterised. With scarce an exception, the Divisions throughout this city are occupied during their weekly sittings, in bitter wranglings, heart-burnings and attempted wrongs and frauds amongst the respective members, to the total disregard, not to say utter contempt for the grand, material points in their obligations, that are absolutely disgraceful to the parties implicated, and are rapidly bringing disgrace and contempt upon the Order at large. Nor is the Grand Division any better. Nay, it is in a worse condition. That body is properly the head of the Order in this state—from it, emanates all the laws by which the minor Divisions are governed, and to its deliberations they all look with eager anxiety for guidance in their workings—countenance and support in their virtuous labors, and a kind, generous spirit of fraternal counselling in all their wanderings from the devious line of duty pointed out to them. As a matter of course, then, it is expected of that Body, that they should rise superior to all sensual and disgraceful considerations—that their deliberations should alone be governed by that great law, the essence of which is love—that, they should indignantly frown down every low and miserable attempt to secure the adoption of any measure by means of fraud, and that they should strive so to shape their actions as to satisfy the world that they were worthy of the exalted trust reposed in them.—Those of us, however, who are familiar with its history in this jurisdiction, know that its counsellings present a very different feature from this; nor are there ma-

ny of us, who have not good reason to believe that the best influences of the Order have been prostituted and corrupted there, to an extent which is absolutely ruinous and crushing to the cause at large. I beg you to understand that I have no pleasure in these remarks, but am rather grieved and pained to think that there should exist any necessity for their use, or truth in them when made.

The producing causes to all this, are plain to me, and are simply these: Under our present organization, we have but one general place of meeting, and that is the Division room. Upon that floor, every one—the man of truth and purity, and he who feeds on slander, as flies feed on putrescence—the man of virtuous impulses, who has succeeded in throwing from his soul the shadow of a darkening sin, and he who is perhaps yet fresh from the field of Bacchus, and irresolute whether he will remain or retrace his steps—are all upon a level, and all alike sovereign rulers in the Order. With all these discordant elements at work, and with virtually no restraining influence to check the vicious in their outrages, it is evident that troubles will occur, and that a hot war will rage between the base for mastery, and the pure for the proper regulation of the Order—a war which must inevitably result in the withdrawal of the good man from the association, and a clear field to the opposing force—leaving them full opportunity to turn upon themselves, (for the atmosphere which such persons breathe is emphatically one of strife,) and to fight until the whole break up in a row, and toss the Order to the winds! This result is plain—it is inevitable, and its foreshadowing is already at hand. Yet there is a remedy for all this, and an effective one too. If we had our regularly established grades—stages of trial in the Or-

der, regularly organized and at work, all this difficulty could be obviated. You should engraft upon this Order, three or four, or better still, six Degrees—regular gradations of promotion, into none of which the member could gain admittance, until he had proven by his good conduct in the *lower*, that he was worthy of promotion to the one *next above*.—And in blocking out these degrees, it will behoove you to see that the full light of the Bible is shed upon them, and that they are all based upon those grand elementary truths in religion and morality, which now meet the approbation of all Christendom, otherwise you will find your work, as this Order now is, begrimed and slurred by the slow and tracking mark of the slimy snail of infidelity, the merest contact with which, ever dooms such enterprises to inevitable infamy and death. Your every day's experience will teach you that the muddled pool is not purified in an hour—nor is the active participant in the lowest shades of vice, ever transformed on the moment to the zealous and earnest doer of good. It will, therefore, be important that you determine cautiously, how long you will retain the novitiate in his state of chrysalis, and what series of lessons and admonitions he will have to undergo, before he is admitted to the enjoyment of the privileges and advantages attached to the highest points of the Order. Around the whole of this system, innumerable checks must be thrown, by means of which you may wisely, but firmly, apply the corrective when it is needed; and along the whole line, a continued series of consecutive promptings to virtue must be blended, which will enable you, inductively, to lead the neophyte into that course of life which you wish him permanently to pursue. The better to guard them from that too general looseness and

carelessness which prevails in our midst, those degrees must, in all their organic features, be as “distinct as the billow”—whilst, when regarded as a whole, they should be “one as the sea.” In addition to all this, it will be of the last importance, that you stamp strongly upon each of them, the unerring evidence of a practical and fraternal beneficence; nor must you neglect to see, that, whilst they bear the promises of peace and love to the elect, that they also contain within themselves, the unerring bolt and thunder for those who wander wilfully from the line of their duty. In this way, you will give tone and caste to the Order at large, and in rendering it valuable for good, you will succeed in making it an object which will be sought by the world; and you will soon notice a deep and earnest incentive to good conduct, exercising its healthy influence upon the mind of the member, under which we shall find him busy in his labors of love, and eager for advancement, in order that he might prove to the world around him, that *he* too had a perfect title to respectability.—I am sure that I do not overrate the influence of this stimulant, for you well know how strong is the thirst for a knowledge of the mysteries belonging to the inner chamber of other societies, and it is but fair to presume that *here*, it would be incalculably increased by a laudable desire to secure the jewel of a virtuous reputation, which, if it had not been lost, the possession of it had at least been seriously endangered.

As a matter of course, the evidence of membership to these different stages of advancement in the order, would be found in the knowledge of the peculiar grips, pass-words, signs and tokens incident thereto, the possession of which would guarantee to the member the enjoyment of the advantages which this Order is

professedly designed to furnish him, but from the healthy possession of which, he is now effectually debarred. Amongst the most prominent of the advantages to be derived from this change, would be power to hold social intercourse with his brethren when from home—the authority to demand assistance and protection in his adversity—the possession of a certain and positive means through which he might clearly warn a brother of approaching danger, or by which he might encourage him in his good work when hesitating and doubting whether he should continue or not, and last, tho' not least, would come the sweet conviction, that his family would not be left penniless and friendless upon the cold charities of the world, should it please God to call him at an unexpected hour from his labors.

The particular government of the Order when thus arranged—as well as its general supervision—I would entrust to a separate lodge composed of a proper number of persons selected from the highest degree. To this body I would cheerfully yield the management of our interests, because I would be satisfied that it would alone be composed of those who were worthy of the trust reposed in them, *nor would its sanctity be subject to the imputation that its high places were filled by those who were morally unworthy of the position, or intellectually incompetent to the discharge of the duties attached thereto!* From such a body as this, we should look for nobler and purer labors than a miserable scramble for place or emoluments of Office, nor should we ever dread that *they* would seek to bend the gentle influences of the cause, to the impure and unholy purposes of individual aggrandizement. Of course, the Jurisdiction of this Lodge would be local in its character, and confined to the peculiar state in which it might exist. Should the interests of the Order require it, we could easily select from this Lodge, or from the Order at large as you might deem best, suitable persons to represent this State in its proper capacity during the setting of the National Lodge.

I am satisfied that there is both intellect and energy enough in this City to construct the workings of such an Order, as is here suggested, and I hold it to be your duty that it should be done, and done at once. Let it not be said that we must wait the tardy and uncertain action of the East, and trust the success of this enterprise to them. If this course be resorted to, I tell you that you may strain your eye-lids until they crack, but you will look in vain for its coming from that source; for a renovation that will give the cause anything like that permanency which it deserves. Around that portion of the country a thick prejudice of Anti-Masonry lowers, which will effectually shut out from this Order those features which can alone save it from ruin. Nor, if the truth must out, have I any patience with those who think that we must of necessity import from that region all our ideas and theories, as well as our clothes and our hard-ware. I yield to that section the honorable meed of great intelligence and sublimated purity; but I utterly deny that we have not in our midst many as great as they. Yet, touching close upon this matter, there is one material fact which must not be overlooked, and that fact lies in the statement, that if you search the world over you will find that the purest plans, and the most effective as well, which have ever been organized with the view to man's advancement in morals, have had their origin with those who occupied what is termed the middle or working classes of life, and as an illustration of

this fact, it is believed that I may cite you to the venerable founder of this Order in this country, as a case in point. The man of massive, sledge-hammer intellect, not less than he of more meteoric brilliancy, usually entertains but little sympathy or feeling in common with the masses, and therefore never "*lets himself down*" to an earnest consideration of their wants but by an effort which is irk-some, strained and laborious, under which his labors are fruitless and valueless. But he who jostles his fellow at every step—whose mind is daily, nay hourly attracted by the various shades of affluence and want, happiness and misery, which the ever changing scenes of life present, is prepared to enter at once and effectually, upon any plan having for its object the more general dissemination of the blessings and comforts of peace and virtue. Admitting then, for the moment, that the citizens of the East are our superiors, it does not follow as a necessary consequence that they are better prepared than we to accomplish this work in a manner which will ensure its success, or that if they were so prepared, that they would engage in it. But their moral, or intellectual superiority, I again utterly deny; and I think that such a concentration of virtuous character and intellectual acumen, will be brought to bear upon this point, as will serve to show that I have not spoken as one who is without a knowledge of the matter.—We have not gone blindly or heedlessly to work in this undertaking, nor have we failed to give it that heartfelt and settled attention which it merits. It has been submitted to some of the first gentlemen of this City, all of whom have, without exception, cheerfully promised to "put their shoulders to the wheel," and have undertaken to "work with a will," until the cause was fairly met on the road to success. Appreciating the benevolent object had in view by the members to that Order, they have watched it closely from its dawn in the East, and have followed its workings with anxious hearts to its broad course in this region. The attention which they have given to it, has enabled them to see that there *does* exist an absolute and crying want for a change in all its features, and they are willing to take the matter in hand with the view that future evil may be avoided, even if they cannot remedy that which is already done. Besides these, there are hundreds of others who have willingly signified their intention to connect themselves with the Order as soon as this change is effected, amongst whom there are many who have never before approached our Altars, and we are now induced to believe that the deadly prejudice which has so long weighed the cause to the earth will be removed and that we shall be prepared to present a common point around which every shade and phase of character may meet with propriety and safety.

At present, the naturally temperate man is kept from its folds because of the offensive character which the Order bears, as an association of exhausted inebriates, not less than by a knowledge of its utter inefficiency. They are unwilling to connect themselves with, and to bear the burthen of supporting an association, which, while it subjects them to questioning and hypocritical inuendo, offers nothing in return that is valuable or effective for good, and they therefore seek admission into other Orders. Nor is it to be denied that these causes operate with increased force upon the partial or confirmed drinker, super-added to which, is the prejudice which he bears to the Order naturally suggested by the consciousness of his vicious habits. Let

it once be understood, however, that the Order is prepared to make its promise good—to afford assistance—relief—protection and counsel to its members, and, while its essential character of a Temperance Association, will remain untouched and uneffected, it will, in assuming the character of a Mutual Insurance Company, offer an attraction to which thousands would gladly yield, who otherwise could never be brought within the reach of its sublime and beautiful teachings, and amongst the number, there will doubtlessly be found many of those for whose presence here to-night you are so anxious.

Nor yet would its value be tested in the numbers who may join it from that class who are naturally temperate and virtuous—whose habits, tastes, appetites and passions are pure, and who have been reared under the influence of proper tutelage, for they will seek its advantages in obedience to an inherent law of their nature which they could not disobey if they would! On the contrary, its character for virtuous usefulness will be found in the multitudes of those who will be induced by it, to raise themselves from the mire and slough into which they had fallen, and to shake off from their souls the incalculable weight of degradation and sin which intemperance ever entails open its victims—that they may seek once again to breathe an atmosphere of dignity, purity and virtue!

In no other way under Heaven can you secure that hold upon the heart of the inebriate, by which you can lead him, step by step, from the purlieus of sin and degradation in which he was wont to dwell, and place him upon that firm and lasting basis of virtuous integrity which you wish him to occupy. It is only by the adoption of a system such as

this, that you will be enabled, through a succession of familiar, yet striking lessons, gradually to disclose to the novitiate not only the character of the vice which is cramping his energies, and destroying his usefulness, but also to hold out in bright perspective before him, the beautiful groves and flowery fields which surround the Courts of Honor, to the perfect enjoyment of which he is earnestly solicited. I cannot repeat too often, or too strongly, that in this way alone, can the "Order of the Sons of Temperance" be purified, and it is by this means alone, that we can arouse its members to that earnest and zealous interest in its success which is so necessary to ensure its perpetuation, or by which it is possible that the full measure of the rich benefits which it is calculated to shed upon society at large can be realised. Of this fact I do not entertain a doubt, and I beg that you will also give it your hearty attention.

But suppose this conjecture—if you please—should not be realized, do we not need such a re-organization even for those who are now with us? To such of you as belong, to that Order, this question is unnecessary; for you *know* that there we are virtually without the shadow of a chance for relief in case of accident. Let a stranger—nay let the Head of the Order in the U. S. (and I am told he is in this City)—knock at the door of your Division Room without his card or pass-word, how—I ask—*how*, is he to make himself known to you?—Do you know? Or admit that he *has* both his card and his pass-word—what *guarantee* have you, that he is not an imposter and has not filched some sleeping "son" of his charm wherewith to unlock the door which separates him from your midst? Have you any, earthly? what *test* have you of his virtue?

any? If you have none, then the charm—the secrecy of the signal, is of no avail, and its value is not that of a grot! But we need scarce go from home for illustrations of the utter worthlessness of our so-called safe guards. Let us come into your midst. Let a brother—nay one of you, be stricken down by disease—what are the chances that he will derive support from his Division? Are there any in this City—or at least are there more than two, prepared to furnish it, and do they even furnish to the full extent of the amount allowed?

Nay does the Order, as such, extend that assistance—by far the most valuable and acceptable on most occasions—of friendly offices and attention in cases of sickness? How many relief committees have you formed, and what have they done? How many committees of visitation have you appointed, and how have their duties been performed? What proportion of your receipts have you set apart for the Widows and Orphans fund—what appropriations have you made from your assets on hand for the relief of the sick and distressed strangers? *Dare you answer?* Is it thus with the “Odd-Fellows”—do the Masons thus comply with the teachings of their Ritual?—Remember, that “Faith without works is dead,” and that *that* Public to whom you look for countenance and support, is now sitting in judgment upon you, and that you are in danger of being denounced as those “*who show no mercy to the widow, and do no good to the fatherless*.” Bewarned in time, I pray you. But I have not done yet. Let the ice of death seize upon a brother’s vains, and freeze the warm current of his soul—to whom, think you, would the world look for the rites of his sepulchre—to whom would his widow apply for solace and comfort—to you think you? What chance would there be that she would have her bruised heart supported by the soothing influences of an affectionate sympathy—what encouragement would there be given to wipe the scalding tear from her eye, and to feel that she was not desolate as those are who have no friends—what room for hope would be given her, that her children would be clothed, reared and educated until they were able to protect themselves? Is there any—is there the shadow of a chance that any of these promises will ever be made to her, or if made, ever realised? *Dare you answer that there is?* And yet, you must remember that all this you have pledged your honor to do!

Contrast the situation of that Order, in this respect, with either of the others to which I have alluded, and you will have cause to blush with shame and mortification, that you should have had the effrontry to hold such promises out to the public ear. If you wish to know *their* power to furnish relief, go to the plains and mountains of Mexico—follow our little army through all the dreadful privations and dangers to which it was subjected—question those who were present when the deadly messengers of War were hurtling through the air, and ask *who it was* that was most ready and happy to lose all consciousness of self, when ministering to the wants of a sickened and wounded comrade. Nay, visit the great emporium of the south, during the terrible ravages of the cholera or fever, and ask *who it is* that is most distinguished for his philanthropy and benevolence in that crushing hour of gloom and death—join the crowds that hourly come and go upon their mournful errands to the Tomb, and see of what character of persons they are composed—look into that darkened room, and ask what manner of man is that, who bends and watch-

es with a brothers devotion, over the emaciated wretch stricken down upon the bed before him: Ask the penniless stranger from whose ready stores he derived most and freest relief, and you will receive from each of them, an answer which will make your very heart ache, that you should have dared to hold yourself in comparison with the man to whom your attention will be called. And yet—mark the fact!—and yet, the nature of that man was no purer or nobler than yours! These services are thus cheerfully made, because of the beautiful effect which his associations in the Lodge Room have upon his heart, accompanied by the conviction that the same attentions would be at his command, should necessity require them. If you would seek stronger evidence of this truth, enter this Lodge Room, and you find that no appeal to their sympathy or charity is passed unheeded by,—no object of sorrow or want is ever turned empty away. Instead of frittering away their time in senseless and heartless slander and vituperation, you see them moving harmoniously under the sweet influences of Charity and brotherly love—ever sympathising with the suffering, exercising forbearance and gentleness with the erring, and happiest only when an opportunity is presented for them

“To place the finger upon the lip of care,
And bid it complain no more!”

Such is the institution to the supreme excellence of which I would fain arouse your emulation, and I am satisfied that it needs but the wish on your part to attain it, and the work will be accomplished.

The members of that Order who are present, well know that this is far from being a mere picture of the brain, and I hope that they will so regard it.—Had my only object been a wish to

“tickle your fancies,” you may rest assured that some more pleasing and quiet theme would have been selected, and that I should have taken good care to avoid the thorns and briars which close upon the path I am treading. Indeed I came not here to night for any such purpose. No one more than myself knows how ungrateful is the task which requires me to tell you that this fair edifice which has been reared with so much care, is doomed to crumble and to ruin by reason of its imperfections, and that the fond hopes which its appearance aroused in the hearts of the Nation are to meet with inevitable disappointment. This task I have approached with reluctance and with full consciousness of my utter inability to give it that attentive consideration which it merits at our hands.

Accidentally made acquainted with the exciting scenes which have marked its counsels during the past year, I was led to an investigation of the causes which produced them, the result of which was a settled conviction on my mind that they were produced by an organic weakness in the Order itself, and that the effect of this, would sooner or later be found in the positive destruction of the association. Contrasting the Order throughout all its workings with others with which I had become more or less familiar, I saw at once the point on which the objection rested, and called your attention to it early in the past spring—a general and decided sanction by the Order was given to the position which I had taken, and many promises were made that the error should be corrected at once, yet—*nothing was done!* Meanwhile, the elements of discord and ruin were left to unrestrained liberty, and you may now see their strength in the lamentable prostration of the Order around you. I have reason to believe that the same causes

are operating with like effect at other points, and that this melancholy state of affairs is by no means confined to this Jurisdiction. But whether this is so now or not, is a matter of perfect indifference; for there is nothing clearer to my mind, than the fact that the Order throughout the Union will present the same phase by the close of the coming year, or sooner if the *novelty* of its workings shall have sooner subsided.

It is the part of wisdom to prepare for danger when we see it coming, and I therefore earnestly trust that the brethren will shake off that deadly lethargy which seems to have seized upon them, and meet the crisis with that energy and zeal which the occasion requires.—It is not doubted that the cause is a pure one, or that its influence has been of a most healthy and beneficial character.—It has brought “healing on its wings” to many a lonely and desponding soul—has driven the traces of care from many a clouded brow—has sent peace and comfort to many a desolate hearth-stone—has lighted with the sparkling fire of Hope, the dull and lifeless eye of many a distracted mother—has given brightness and melody to the voice of many a mourning child; but its force is well nigh lost—its buoyant wave has broken upon the shore, and its strength is buried in the motionless sea of indifference!—Shall we let it rest here, or shall we gather its forces once more together, and send them back with renewed vigor to the point whence they came, and thus add fresh beauty to the cause? This question *you* must answer, and I hesitate not in the conviction that you will answer it properly.—

My Brethren. I am well aware that I have indulged in a train of remark little suited to this room, yet this course has been taken solely with the view that

you may see the exact position of the Order alluded to, and that you might be prepared to act understandingly in the premises. There are many of us who believe that there is not only enough of vitality left in its organization to enable us to secure its resuscitation, but also to give it an impetus which will render it far more beneficial and lasting in its operations than it ever yet has been. And to subserve this end the more effectually, suppose you add to the Order, when arranged on the plan I have here suggested, the additional feature of a grand Savings Institution, with chartered privileges—but so guarded by statutory and penal provisions as to keep it within its legitimate sphere, and thus secure to the depositor the amounts justly due him.—Through the aid of such an Institution as this, you may safely say to the individual who has wasted the prime of his life in practices worse than vicious—who has burnt from his heart nearly all of those ennobling and estimable lessons of virtue which his mother essayed so earnestly to stamp upon it in his early life—who has *lived down* nearly the whole of every sentiment in his character which was pure and elevated—who has squandered his means in riotous living—who has reduced himself, morally, intellectually, physically and pecuniarily to the degradation of the foulest and most loathsome pauper who treads our streets—*come to us*, and we will show you how easy a thing it is to act honorably—to be virtuous—to save your money, and to fill your house-hold once again with the comforts, *nay with the elegancies of life!* We will teach you how easy a thing it is to become independent—to have money always—to bring upon your heart the happy reflection resulting from a knowledge that you are ever provided for the exigencies and misfortunes inci-

dent to your life. You have heretofore wildly and foolishly given your last dollar, or your last dime, to the merciless thirst which has destroyed you—but we will point you to a place in which you may safely deposit your weekly or daily earnings, secure in the conviction that they shall be answerable to your check, whenever your child needs a new bonnet—your wife a new dress, or your table should require replenishing! Such may be our promises, promises which we may assuredly make good, to him who is already regarded as a hopeless victim to that vice—but how much stronger will be the inducements, because they will be the more apparent to his healthier intellect, which we shall be enabled to offer to the young man who is yet but as the novitiate to this abominable custom. We can point him to its thousand loathsome, yet breathing monuments, which dot our highways, and warn him against the danger which threatens him. We can take him, whilst the sweet impression of youthful virtue linger yet around his heart, and bid him answer the beckonings of the presiding genius of our cause, to the end that by depositing his salary, *mite by mite*, if it needs must be thus small, he may lay up in store, a sum which, by the time he has reached the full maturity of manhood, will be sufficient for a beginning on which he may safely predicate the more enlarged adventures which his ripened judgment may suggest to him. And we may give much force to this, by the other lesson that the Ocean is made up of drops—the Earth of particles—the broad belt of glorious light which the sun daily sheds upon the world, is formed of points so minute that it would be in vain to attempt to measure them, even if we could ever fasten them on an object. We may thus win him by mild and gentle means from without this lazaret of vice, and open, one by one, to his view, the doors which gradually lead to the inner court of *that Temple*, which none have ever entered without the exhilaration of joy—or left without the *hopeless despondency of the doomed!*

Is it too much to say that under these promises—these inducements to virtuous economy—we shall find thousands marching up to the counter, and depositing the sums which they have heretofore been in the habit of squandering idly and ruthlessly? Is it too much to say that in this new feature we shall be prepared to offer another, and a stronger link than has ever yet been offered, to bind the member to his pledge? Remember that these Temperance Associations have died, and have scarcely left a trace behind them, solely from a want of every principle of vitality in their Organization, and that the one now under consideration, although vastly more efficient and perfect than any which has preceded it, is failing from the same great cause—remember this, I say, and be warned in time! Having found this system to operate advantageously, and having seen the Institution when thus arranged, spreading its thousands of arms over every hill and valley—through every hamlet, village, town and city of the Union, proselyting its thousands and tens of thousands to its glorious influences—filling its Treasuries with its thousands upon thousands of dollars which come in the shape of Initiations, Dues, Fines and Depositings—suppose we then add the additional and grander idea of a mutual system of Life Insurance, under which the member may take out his Policy for three, or five or ten thousand dollars—checking the premiums payable thereon from the several sums deposited to his credit—and hold the sum thus insured to him, for the benefit of his wife,

his children or his mother? Take care to see that to the usual and customary causes of forfeiture provided for in such Policies, you add the additional one of habitual Intemperance, and imagine, if you can, the influence which this fact would have over the mind of applicants—see how gladly he would catch at the idea of thus securing a comfortable subsistence for those to whom he is thus dearly bound, after he shall have gone from this world's theatre! Let your mind dwell upon this feature—*let it eat into your soul*—let your thoughts feed upon it, until it becomes a part of your very nature, for you may rest assured that a grander idea can never attract your attention. Now I ask is this chimerical—is this the dreaming of an overheated imagination? Look at your own Order, and you will find that you are now counting your members by hundreds of thousands, and your revenue by your millions of dollars, and *that too*, be it remembered, within the life-time of the venerable founder of the cause in the United States! Is such an idea as this, visionary with your Order—*nay do, you not know* that this matter is even *now* attracting the earnest attention of our brotherhood abroad, and that the conviction is strongly entertained by many that these features will soon be engrafted on the Order of Odd Fellows? If it be possible here—why may it not be equally so with the Order of which I speak? Is the cause which *it* advocates less worthy of public countenance, sympathy or support than the one in which *we* are engaged—*nay* is it not the very embodiment of our own glorious work in another dress?—Then why may it not be attempted—*nay why* may it not be consummated to perfection! Breathes there an Odd Fellow, whose heart is so dead to all the refining and elevating teachings of his ritual, as not to see that in aiding *thus* to “pluck the brands from the burning” that he is serving best to ennoble his own great cause in the estimation of the world? If none such there be, then *why* not give your heart to the enterprise, and bend the energies of your mind to its completion! As I have said before, we have both the intellect and the energy around us to accomplish this work, and I hold it as *your* duty to see that the work is done! Surely there is no cause more worthy the attention of the philanthropist—no object purer or more sublime, than this effort to relieve your fellow man from so merciless a thralldom as the sin of Intemperance imposes upon its victims!

My Brethren. I am aware that it illy becomes me to advise such an audience as this, but I beg to say that if this work should be undertaken by you, (and you may rest assured that sooner or later it *will be done* by the members of this Order) in order to insure a successful issue to your labors, you must observe the greatest possible care and prudence in all your actions. Take warning from the past, and be not ambitious; for we learn that through this sin Angels have been destroyed—how then can man expect to profit by it? Seek rather to be influenced by that humility of soul, which, while it induces the mind to bow in humble submission to the decisions of the majority, yet *it* realises and exalts it until it shall become in purity equal to that of the seraphim. Sedulously strive to establish the great fact that this adventure is by no means antagonistical in its spirit to the workings of the Order which you seek to purify, but that it is intended rather as the strongest auxiliary force which can possibly exist, and that you are ready at any moment to loose your identity therein, whenever the desired changes in its organization shall have properly been perfected. By this

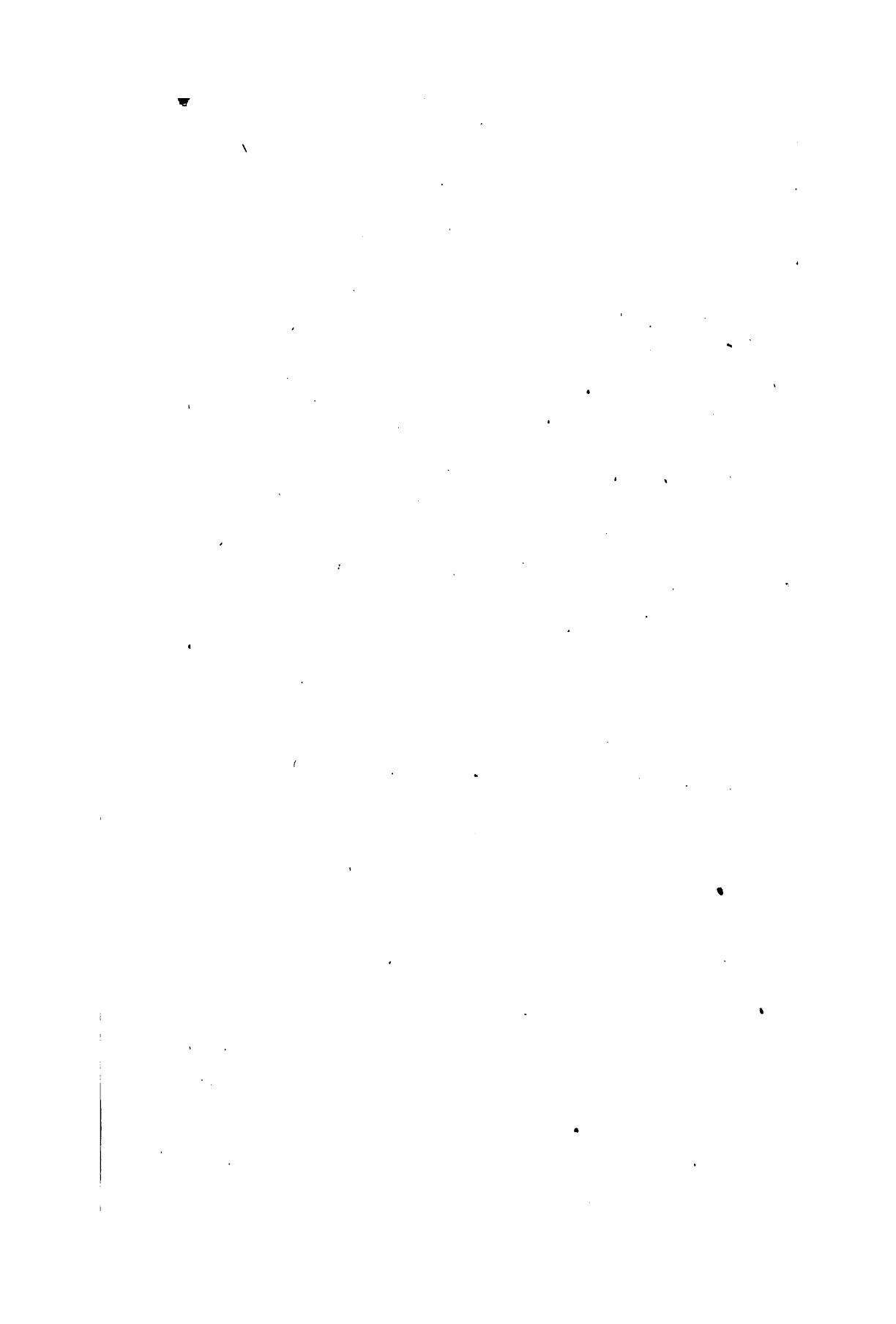
means you may successfully combat the strongest argument which may or *can be* raised against the undertaking, for there are many hundreds—perhaps thousands—who would join you where this fact is clearly known, but who would reject your approaches with indignation if it was believed that you were endeavoring to sap the foundation of a cause which they may think has been attended with the most beneficial results wherever it has gone. Profit by the eloquent lesson which the condition of the Order now gives you, and watch with jealous eye all who manifest a disposition to introduce into your counsels the harshness and malevolence of the slanderer, and be careful to grind that passion under your heel the instant that it is presented in such a shape that you may reach it.—Should it be your misfortune to meet one of those, who, aping the self-sufficiency (but neglecting the studios research) of the great German philosopher Lessing are unwilling to *accept* the truth, even though it were offered by the hand of God himself, but prefer always to regard as facts, only such points as *they* may have had the credit to discover—*shut your doors upon them at once*, for the sooner you are quit of these, the better for you and your cause. Their presence any where and every where is a curse, and the influence which they exercise, disorganizing and destructive to the last degree. We have too many such around us, and it is deeply to be regretted that so large a number should have found their way into the counsels of that Order. Avoid all bitterness of thought or speech—frown down all attempts to identify your cause with the prevailing factions of the day, and be careful that you make ‘thine eyes to look right on, and to keep thine eye-lids straight before thee,’ to the end that your attention may not be distracted from the great work in which you are engaged. Cultivate amongst yourselves the strongest fraternal feeling, for without this tie, your labors will be distracted and of no avail, and besides your Order will present the appearance of a house divided against itself and will therefore meet with no public favor.—Strive to stamp a deep tone of dignity and impressiveness upon all your actions—fan high the flame of virtuous emulation amongst your brethren, for without these it is impossible that you should expect them to cherish that zealous interest in your cause which alone can give the surest promise of success. Temper your judgments with charity and mercy, for you may not know what temptation the erring brother may have had to contend with—nor are you safe in the conviction that you will not come under the ban of your brother’s displeasure. Return not railing and calumny from without, in the same coin: but submit with patience to persecution if it should be visited upon you—remembering that man is never great until he has known “how sweet are the uses of adversity”—nor does his character ever bear the true impress of christian nobility, until he has schooled himself into the practice of forbearance and liberality while resting under the

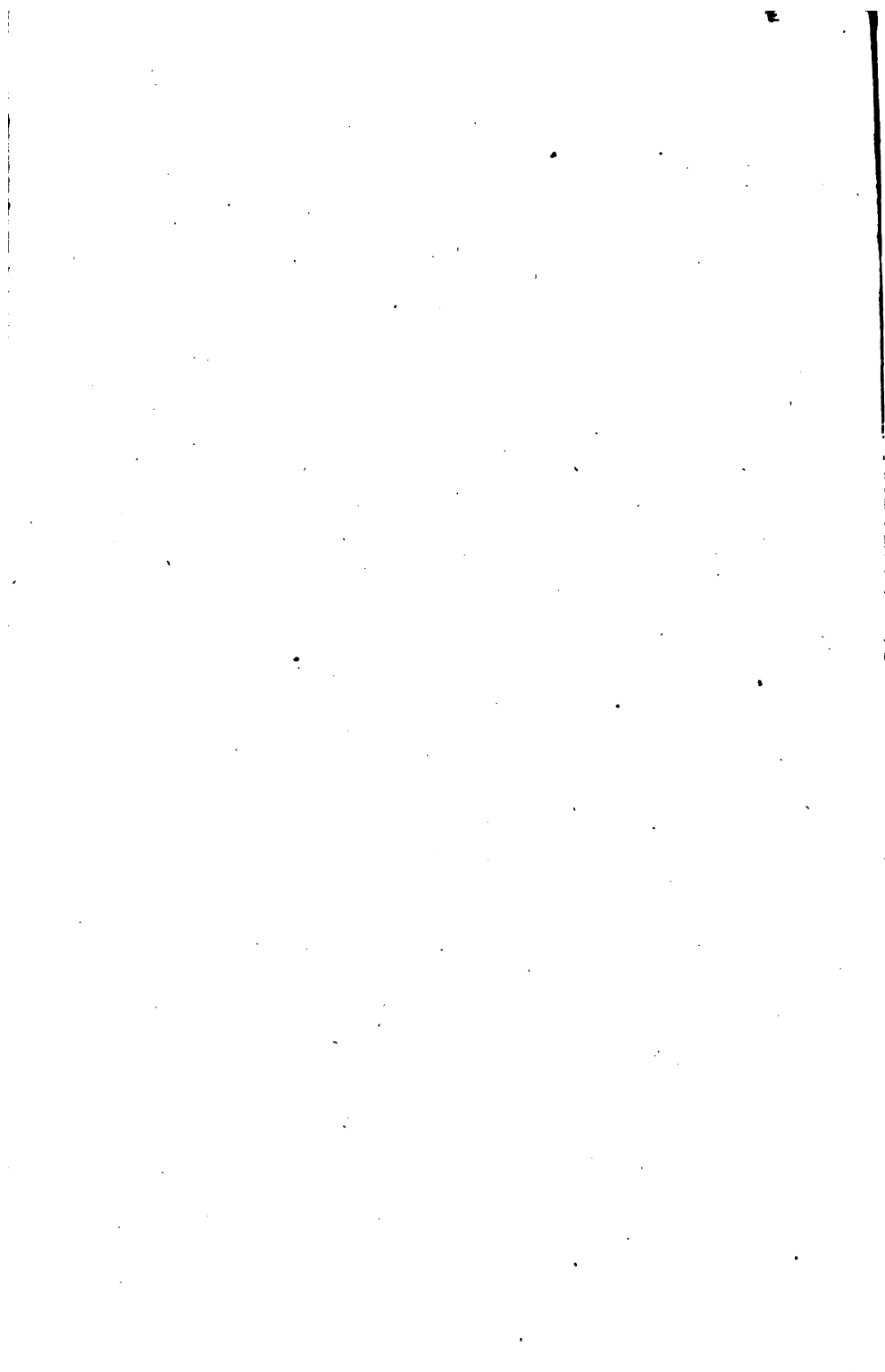
‘Oppressors wrong, or the proud man’s contumely’

My Brethren. It were idle for me to attempt to say to you how sensible I am of my utter inability to do this matter justice. The more I dwell upon it, the greater the theme becomes: and even when I *had* supposed that the matter surely must be exhausted, I found myself only upon its threshold, with a vast field of indescribable and inexpressible beauties yet before me to explore. When the subject first presented itself to my mind I thought it a labor which any man might accomplish, but when I began to

approach it, the undertaking grew more and more difficult, until at last a mountain loomed up before me, so vast and grand in all its perfections, that I shrank back amazed and confounded as I contemplated the utter impossibility of my reaching its topmost peak. Yet if I should have succeeded so far as to arouse your attention to the importance of the adventure, I shall deem myself more than paid for the labor which I have given it, for I feel assured that there are in your midst many a strong arm and steady brain which can surmount every one of the difficulties that may obstruct the pathway to the crowning point of the work—and in aiding this glorious cause, Odd Fellowship will add another and a brighter gem to the coronal of Jewels which adorns her brow, and will impress upon the public mind a deeper sense of her claims to the respectful love and ve-

neration of the world at large. Nor need she fear—as I hope she would scorn to do—that she would be raising up a rival which at some future day might dispute her title to supremacy, for her position now is one so proud and pure as to place her beyond the reach of envy, and to secure her forever from the assaults of those who might wish to injure her.—No! Thrones may blaze, principalities may wax weak and dim, nations may be convulsed—Peace may fly with horror and dismay from the face of Gods Earth, but so long as there live two beating hearts to answer each others throb, so long shall the genius of Odd Fellowship find a home with man, and so long shall she be revered as the chief association of those who catch their inspiration from Heaven, and delight in the Offices of Charity and Love!





STATISTICAL TRACT,

PREPARED BY THE CHAIRMAN,

AND PUBLISHED

BY ORDER OF THE EXECUTIVE BOARD

OF

THE GRAND DIVISION

OF THE

SONS OF TEMPERANCE,

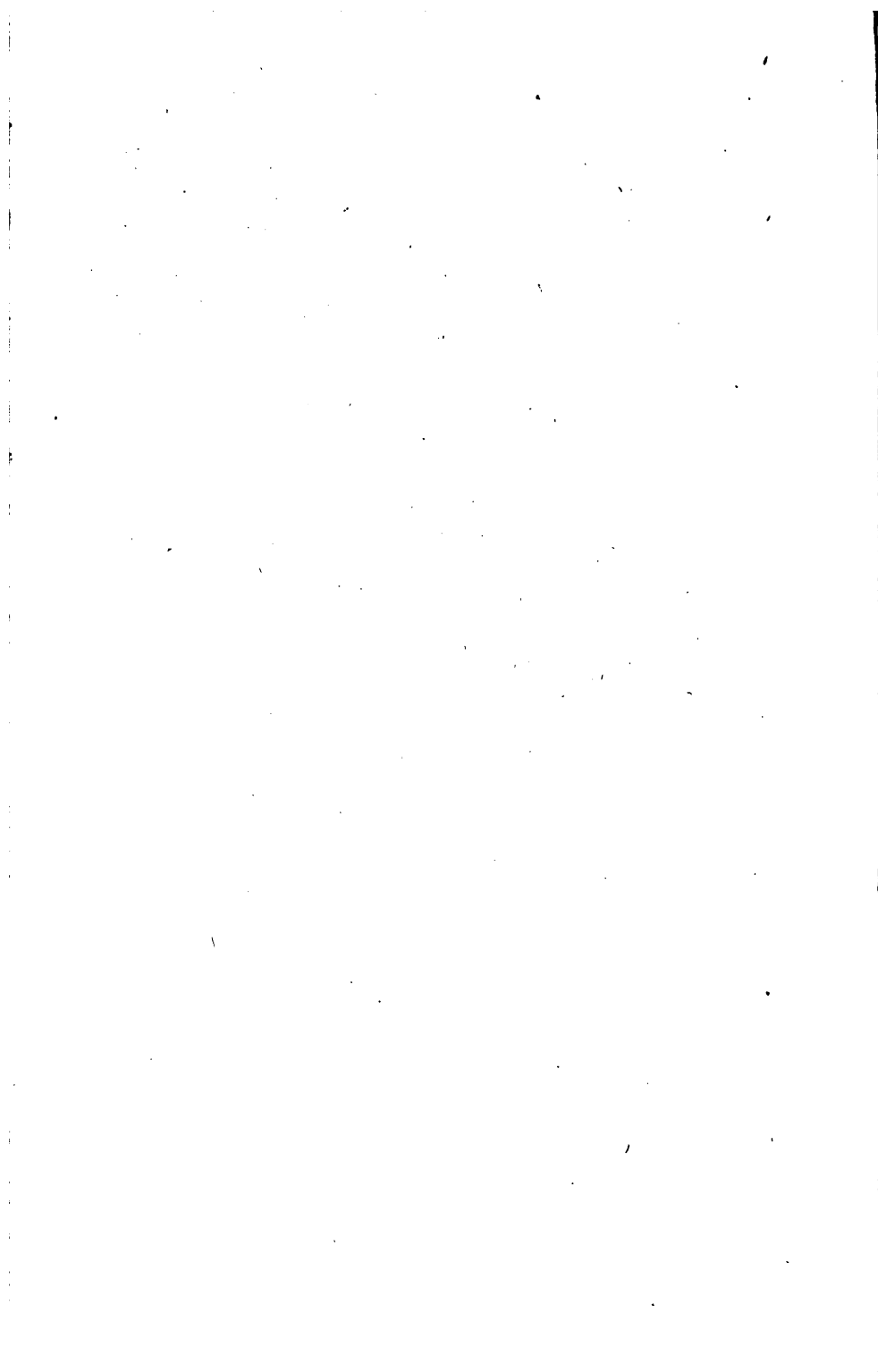
OF THE

STATE OF OHIO.

ST. LOUIS:

PRINTED AT THE BOOK-OFFICE OF THE SAINT LOUIS POST AND MYSTIC FAMILY.

1848.



STATISTICAL TRACT.

Effects of the Traffic upon the Community.

On this topic we can only refer to a few of the more direct consequences resulting from the inhuman traffic in strong drinks. To pursue them in all their melancholy and fatal details would fill volumes. The history of intemperance has never been, and never will be, written. A few of the imperfect outlines, only, have been sketched; the surface has been surveyed, but the great deep has not been fathomed. Enough is known to awaken in the *patriotic* bosom a yearning anxiety for the safety of his country. Enough is revealed to arouse the sympathies of the *philanthropic* heart.—Enough is obvious to make the *Christian* “weep when he remembers Zion.” Intemperance utterly destroys “whatsoever things are honest, whatsoever things are just, whatsoever thing are lovely, whatsoever things are of good report.”

The fact that more than four-fifths of the misery, poverty and crime in our State, are the legitimate results of the liquor traffic, is recorded in bold and legible characters upon the walls of every lazaret-house, asylum and prison in the land. Go, gather from their inmates their solemn, unbought, and often dying testimony, and you will learn enough to denounce the traffic as the chief of villainies. The reports before us furnish a volume of evidence that intemperance “is the terror that walketh in darkness, the destruction that wasteth at noon-day.” The cholera, that “scourge of God,” was not so desolating, nor the small-pox so loathsome. Did war, pestilence or famine prove half so destructive to the physical, intellectual and moral welfare of man—did they waste as much money—were

they as prodigal of health, character, happiness and life, as intemperance—the nations would turn pale, and the human family would be clad in sackcloth. Fifty thousand of our own countrymen are annually laid upon the sacrificial altar—sold like cattle in the shambles to the rum-sellers, those agents of the Devil, those monuments of God’s forbearance and man’s iniquity, who, like beasts of prey, stand upon the necks of their fellow-men and suck the life-blood from their prostrate victims.

The statistics furnished prove, beyond controversy, that four-fifths of the pauperism, and seven-tenths of the crimes, and a large proportion of sudden and horrid deaths, in Ohio, are traceable, directly or indirectly, to the liquor traffic.

A Division in Licking county says: “It has cost more, by \$44 31, to support the paupers, made so by intemperance, in this township, than those made paupers by all other causes. We recollect no criminal case which has not been caused by intoxicating liquors; the husband and father have fallen by the hand of violence.”

A Division in Miami county reports: “Nine-tenths of the crimes committed, are traceable to intemperance; *seventeen* have died by the excessive use of strong drinks; and four deeds of violence, resulting in death, within the last ten years, in this town.”

A Division in Delaware county says: “All the crimes committed, all, or nearly all, our disturbances, litigations and lawsuits, are caused by liquor.”

Marietta Division says: “The number of

paupers in our county poor-house is fifty-six. The cause of pauperism in *thirty-four* of these cases is intemperance. One-half of the entire annual expense of our county courts, is the result of criminal prosecutions, which would be unknown but for this vice."

A Division in Morgan county says: "We find, on examination of the township books, that, within the last five years, there have been fourteen paupers upon the town, at an expense of \$1200; all, except one, became paupers through the direct influence of intemperance."

Another Division says: "We have had forty-one deeds of violence, fourteen sudden deaths, and two suicides, from intemperance."

At Akron, in Summit county, "of thirty-seven committals to the jail, twenty-seven were intemperate; five of the remainder were insane persons; but two temperate, and the habits of the remainder unknown. Twenty-eight persons have been supported, in the year, in whole or in part, in consequence of poverty produced by intemperance, and only three temperate persons needed aid."

Of eight hundred and seventy committed to the jail of Hamilton county, seven hundred and ninety were intemperate. The details with regard to the Commercial Hospital, Cincinnati, are full of evidence to the same point.

These details are not overwrought. We find that wherever investigation is had the same results are ascertained.

The Trustees of the Alms-house of Baltimore city and county, say: "We must still bear sorrowful testimony to the baneful vice of intemperance, as the grand cause of pauperism, and again declare, that an *Alms-house would scarcely be needed in Baltimore, but for this one cause of misery and want.*

Adults admitted during the year, - - 992
Known to be intemperate, - - - - 944

Other causes, - - - - - 48

And out of 142 children, born or admit-

ted, 115 were brought to destitution by the drunkenness of their parents."

If the pecuniary burdens borne by the people of Ohio, and the loss sustained by this traffic, were known, the tax-payers would be aroused, if moral desolations did not move them. There are, at this very hour, in Ohio, *eight thousand liquor-sellers*, who, with their families and dependants, do not contribute a farthing to the common stock of production, but, like the locusts and frogs of Egypt, consume everything within their reach, leaving nothing but desolation in their course. To furnish these venders and their dependants with necessary tenements, food, clothing, &c., costs the people of Ohio more than six millions of dollars, annually, even if they were no more extravagant in their demands than other town and country paupers. Add to this, as near as you can approximate it,

1st. The money paid by consumers for intoxicating beverages.

2d. The loss of time it occasions.

3d. The diminished productiveness of land, labor, and capital.

4th. The cost of supporting paupers, and prosecuting criminals.

5th. The property lost in consequence of it, on land and water.

6th. The shortening of human life, production of disease, and the consequent loss of labor.

7th. Estimate the value of the six million bushels of wholesome and nutritious grain, annually converted by our distilleries into poison, and the capital and labor worse than wasted in the conversion.

Let it be remembered that the poison thus created, incapacitates the people for maintaining the first principles of government, and thus endangers the public safety, and renders more prisons and a stronger police necessary. Let it be also remembered that all our grog-shops are grammar schools of vice, where young and old, idle and dissolute congregate. When all things are considered, it is not possible to fix the actual *pecuniary* loss to the people of Ohio

of the liquor traffic, at less than *fifteen millions of dollars*, annually.

Governor Everett says: It has cost the United States, in ten years,

In direct expenses, - - - -	\$500,000,000
In indirect expenses, - - - -	600,000,000
It has burned and des'ty'd property, 60,000,000	
	<u>\$1,120,000,000</u>

Ohio has paid her full share of this enormous sum. The annual loss would build a school-house in every district in our State, pay for the education of every child, and leave surplus revenue enough to liquidate the salary of every minister of the gospel, and every benevolent contribution made for every object.

What does the State get for this enormous expenditure of money? We cannot enumerate the evils poured in upon every department of human society, and will not attempt it. All that is elevating in education, pure in morals, and holy in religion, is stricken down. The whole land has been polluted, and made a land of sepulchres. The banner of universal ruin waves over all this fair heritage. But for intemperance, this might soon be Immanuel's land: its peace flowing as a river, and its righteousness and blessings as the waves of the sea. Every Christian nation is crippled in its energies by its devotion to Bacchus, a viler and more inexorable god than all the gods of the heathen!

"In England," says the Rev. E. Bickersteth, "in the year 1830, the aggregate sum given to all the religious institutions put together, averaged but *sixpence* a year for each individual—the bare duties on British and foreign spirits amounted to *thirteen times as much!*"

"Not more than half a million sterling per annum," says an English writer, "is contributed to the support of all the religious institutions at the present day, which are designed to make an aggressive movement upon the empire of darkness and sin. This is about the *one-sixth* part of what the inhabitants of *London* expend in *gin*; a *sixteenth* part of what *Ireland* expends in

whisky; and not more than one-half of what the inhabitants of *Edinburg*, *Glasgow* and *Greenock*, alone, devote to the same body and soul destroying poison."

"At a moderate calculation," says another eminent writer, "there are, in *England* and *Wales*, not less than 100,000 establishments for the sale of intoxicating liquors, or about one to every twentieth house, while there are not more than 20,000 places of religious worship." Bacchus has more temples in every Christian land on earth, four to one, than the God of Heaven. Verily, there is idolatry in the land. Is it not a crime, then, to make and vend the damning poison? What other crime does not whiten into innocence when compared with that of creating and pouring upon mankind this desolating stream of moral death—this cataract of liquid fire, consuming the vitals of our country, desolating the earth, and robbing Heaven of its priceless jewels!

Effects of the Traffic upon those engaged in it.

THAT the manufacture and the traffic in intoxicating liquors were fearfully destructive to those employed in them, has been often said, and isolated cases have been referred to as proof. Every man's observation affirms that there is something fearful in the "*wo*" God has uttered against him who "putteth the bottle to his neighbor's lips." But the wide spread desolation among the ranks of rum-sellers, and the unfathomable *wo* which is their reward, have never been conceived. There is not an honest liquor-dealer in *Ohio* who would not abandon his business in an hour, if he would read the well authenticated statistics in the hands of the Executive Board. Reports have been received from sixty-three Divisions, giving the personal history of *eleven hundred and sixteen* makers and venders of intoxicating drinks. Of the whole number reported, *five hundred and eighty-eight* have become the victims of their own soul-destroying, God-dishonoring business. In tearing down the frame-work of society, they have been overwhelmed in the general ruin. *One hundred and forty-one, only*, have acquired prop-

